



THE FLAMING SWORD

Twentieth Century Weekly Review of Human Progress



VOLUME XV.

CHICAGO, MARCH 15, 1901. A. K. 61.

NUMBER 17.



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ASTRONOMY

RELIGION

SOCIOLOGY

The Flaming Sword,

Issued every Friday.
\$1.00 per year, in advance.

The Leader of Scientific and Social Reform.
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Published under the Auspices of KORESH, the Founder of the Koreshan System,
. and Victoria Gratia, Pre-Eminent of the Koreshan Unity.

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Terms.—\$1.00 per year, in advance (otherwise \$1.25); 6 months, 50c.; 3 months, 25c. Foreign subscriptions, \$1.50 per year.

Make all Money Orders, Drafts and Express Orders payable to The Guiding Star Publishing House, Chicago, Ill.

Address Business Letters to the Guiding Star Publishing House, not to the Editors.

The First Department of the SWORD is the Publisher's domain, specifically, not the Editor's; and all communications concerning the First Department should be addressed, KORESH, Flaming Sword, 314 W. Sixty-Third St., Chicago, Ill.

Everything pertaining to the Editorial Department—questions, discussions, criticisms, etc., should be addressed to EDITOR Flaming Sword, 314 W. Sixty-Third St., Chicago, Ill.

Articles and Contributions for publication in the Contributors' or Editorial Departments should be sent to Editor Flaming Sword, 314 W. Sixty-Third St., Chicago, Ill.

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THE GUIDING STAR PUBLISHING HOUSE, No. 314 W. Sixty-third St., Chicago, Ill.

A GLANCE AT KORESHANITY.

KORESHAN UNIVERSOLOGY is a complete system of the Science of the great Universe of life; and it involves the knowledge of the Creator and his creation. The name by which it is designated, in contradistinction to perverted Christianity, is KORESHANITY; and the new Religion must supplant Christianity, as Christianity supplanted Judaism. Koreshanity has come to fulfil the hope of the world in the liberation of humanity from the curse, in the establishment of the Kingdom of God in earth, the introduction of the New Era of Light and Life, of universal harmony and happiness.

What does Koreshanity teach? We present a brief summary of the System—a few cardinal points, which will serve to suggest the great scope of the System in its completeness. It is the antithesis of all modern theories, of all schools of thought. It is the climax of all mental progress, the ultimate and absolute truth of Being and Existence; it is the revelation of all mystery, the uncovering of the occult; the true explanation of all phenomena, the scientific interpretation of Nature and the Bible.

COSMOGONY.—The universe is a cell, a hollow globe, the physical body of which is the earth; the sun is at the center. We live on the inside of the cell; and the sun, moon, planets, and stars are all within the globe. The universe is eternal, a great battery, and perpetually renews itself through inherent functions, by virtue of which it involves and evolves itself.

ALCHEMY.—The Science of Alchemy is the Philosopher's Stone, the Key to the mystery of life. Chemistry is false; Alchemy is true! Matter and energy are interconvertible and interdependent; they are correlates; matter is destructible; the result of its transmutation is energy. Alchemy is the key to the analysis of the universe.

THEOLOGY.—God is personal and biune, with a trinity of specific attributes. God

in his perfection and power is the God-man or the man-God, the Seed of univesal perpetuity. Jesus the Christ was God Almighty; the Holy Spirit was the product of his transmutation, or the burning of his body.

MESSIANIC LAW.—The coming of the Messiah is as inevitable as the reproduction of the seed. The divine Seed was sown nineteen hundred years ago; the firstfruit is another Messianic personality. The Messiah is now in the world, declaring the scientific Gospel.

REINCARNATION is the central law of life—the law of the resurrection; reincarnation and resurrection are identical. Resurrection is reached through a succession of re-embodiments. One generation passes into another; the millions of humanity march down the stream of time together.

THE SPIRITUAL WORLD.—Heaven and hell are in humanity, and constitute the spiritual world; the spiritual domain is mental, and is in the natural humanity,—not in the sky.

HUMAN DESTINY.—Origin and destiny are one and the same. The origin of man is God, and God is man's destiny. God is the highest product of the universe, the apex of humanity. Absorption into Nirvana is entrance into eternal life—in the interior spheres of humanity, not in the sky or atmosphere.

IMMORTALITY IN THE FLESH.—Koreshanity declares and defines the laws of immortality, and its attainment in the natural world. The first step is recognition of the Messiah and the application of his truth. KORESH was the first in modern times to announce the possibility of overcoming death in the natural world, in the flesh.

CELIBACY.—The saving of human life consists in the conservation and appropriation of life in humanity. To become immortal, one must cease to propagate life on the plane of mortality. The standard of Koreshan purity is the virgin life of Jesus the Messiah. The Central Order of the Koreshan Unity is Celibate and Communistic. Celibacy obtains in the central nucleus, never in the world at large.

PSYCHOLOGY.—Koreshanity points to the basis of all psychic phenomena—the

human brain. It explains the phenomena of spiritism, mental healing, etc., and teaches the science of the relation of mind and matter.

THE BIBLE.—The Bible is the best written expression of the divine Mind; it is written in the language of universal symbolism, and must be scientifically interpreted. Koreshanity demonstrates the truth and scientific accuracy of the Scriptures, and proves its astronomy, alchemy, theology, ethnology, etc. There is no conflict between the Bible and genuine Science; the Bible and the natural universe must agree in their expression of the divine Mind.

COMMUNISM.—Koreshanity advocates communism, not only of the goods of life, but of life itself. It has not only the scientific theory of communism, but is practically communistic in the relations and affairs of its own people. In this it corresponds to the primitive Christian church, where all things were held in common. The bond of the true communism is the true religion, and the central personality of the divine communism is the Messiah.

KORESHAN SOCIALISM.—Our Social System is patterned after the form of the natural cosmos; that form is the natural expression of the laws of order. We demonstrate the fallacy of competition; advocate the destruction of the money-power; the control of the products of industry by the government, and the equitable distribution of the goods of life. Koreshanity will abolish wage slavery, and make it impossible for men to accumulate wealth and impoverish the people.

CHURCH AND STATE.—The true form of government is the divine Imperialism, the unity of church and state; such will be the Kingdom of God in earth. The Koreshan Government is the unity of the empire and the republic, involving the principles of all present forms of government, which are but fragments of the perfect system which existed in ancient times—in the Golden Age of the past. The government of the universe is imperialistic, and humanity will constitute a unit only when every class is emplaced at rest and liberty as are the strata, stars, and spheres of the physical cosmos.

The Flaming Sword

"And He placed at the East of the garden of Eden cherubim and a Flaming Sword, which turned every way to keep the Way of the Tree of Life."

Vol. xv. No. 17.

CHICAGO, ILL., MARCH 15, 1901. A. K. 61.

Whole No. 432

Koreshanity as a Religio-Social Movement.

Knowledge of Character of the Fruit of the Dispensation Necessary to the Establishment of the New Order of Society; Progress Through Religious Impulse.

THE CLASSES OF PEOPLE WHO, THROUGH the teachings of the modern Christian church, are made ignorant of the gospel of the Lord as set forth in the Old and New Testaments, know nothing of the character of the fruition of the age. The dispensations culminated nineteen hundred years ago in the production, by involution, of the Son of God. This Son of the Eternal came into the world as the firstfruit of a new genus or race of men. He came as the promised Seed, the Seed-man. For this purpose He came to be planted back into the race, directly through the early church. The absorption of the Lord by his Apostles and disciples, was his absorption into Nirvana. This absorption was the fulfilment of his own declaration: "Whoso eateth my flesh and drinketh my blood hath eternal life, and I will raise him up at the last day;" that is, at the end of the age. Jesus, the man, was eaten by his followers; this fact is constantly portrayed in the wafer of the Roman Catholic church, in which it is claimed is the transubstantiation of the Lord's body, and in the sacrament of the so called Evangelical churches. The body of the Christ is not in the sacrament, but literally in the church. The body did not get into the church through the symbol of the sacrament, but through the sacrament itself, which is the Lord's sacrificed body. The body of the Lord was dissolved in the presence of his disciples and converted to Holy Spirit, and as the Holy Ghost, was partaken of by the church. Thus the Lord was eaten by his people, just as he declared he would be. This declaration is made on the authority of

the Almighty, who has ordained the instrument by which the declaration is made.

The planting of the Son of God in the church will result at the end of the age in the production, by regeneration, of the Sons of God. The Sons of God will constitute the highest fruits of the dispensation. No man can become this specific firstfruit who did not in the beginning of the age partake of the Holy Spirit. The reason is simply, that if the seed of God was not planted in the soul at the beginning of the age, the process of the regeneration of God in the soul could not progress. Those in whom the seminal essence of God was not planted at the beginning, could not be regenerated from the Lord and become his Sons at the end of the Christian era. The first and highest operation of the full fruition of the age, will be the ripening of the firstfruits of the age. This will leave the old church without any life, and its rapid disintegration will immediately follow. A new people, a distinguished race of men, will occupy the throne and dominion of the world. The churches, including Roman Catholicism, will lose their power with the people, and with the disintegration of the church will pass the power of the kingdoms of the world. Thus will be fulfilled the prediction, the old heavens and the old earth shall pass away.

The Koreshan Unity is the power ordained of God to fulfil the purpose of the Almighty in the establishment of the new order of society. We are often advised to drop religion from our advocacy of the coöperative and communistic principles to which we hold. We are

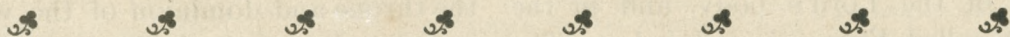
frequently informed, that our work would progress more satisfactorily if we would leave religion out of the question. We have to again iterate our statement: We want the fruit of the age only, as our gathering represents, and therefore do not urge irreligious people to enter our institution. We are after the people who love the Lord, and who, if they do not know and love him now, can be induced to love him through the power of regeneration, which began to work in them at the beginning of the Christian dispensation. We know whereof we speak; we know what will constitute the fruit of the age. We know that the socialism to succeed the present competitive system will be an organized imperialism, and that the pattern of this imperial system is the physical universe. It is for this reason that the Koreshan Universology involves a thorough knowledge of the form and function of the physical cosmos.

We thoroughly believe in the doctrine of evolution, but not as given to the world by so called evolutionists. There can be no evolution without its coördinate involution. Let it be taken for granted that the principle of involution be true; is there any proof that another kingdom may not succeed the present kingdom called man? We maintain there is not. If the kingdoms of Nature as they now obtain are the result of the law of evolution, may we not reasonably suppose that the continued operation of the law will bring into being another, higher, and better race of beings? The Bible furnishes historic and prophetic testimony to the truth of evolution, and better evidence than the so called scientific world has so far, ever presented. It has given prophetic and historic testimony in the facts concerning the conception of the Lord and his character as the archetype of a new genus. He was the Son of God, the involved product of the human race. He demonstrated the law of a higher kind of life than that which obtains with the world at large, a life in which immortality was unmistakably manifest. The life obtaining with the Lord was the acme of creative power in the perfection of man. Humanity brought forth the Son of God as the first product of the new genus. From this firstfruit there must come a multiplication of the same kind. These men, begotten by and born of this Son, who be-

comes the Father, will constitute the higher order to succeed and rule over the race that now inhabits the earth.

The manifestation of the Son of God, and the promise that to all who believe in his name gives he power to become the Sons of God, comprise a better exposition of the doctrines of evolution than the so called evolutionists have ever made. This is the order of Melchizedek, of which the Lord was declared to be the High Priest. How was the Lord, the Son of God, the High Priest of the order of a new genus of men? This question is easy of solution. If the Lord, as declared, was the Son of God and the promised Seed, he came to be planted in the race that he might be multiplied as the Sons of God. His planting was his sacrifice. The death of the Lord in the church, after his resurrection, was the fulfilment of his mission as the High Priest of the order he came to produce through his death in the church, where, as the two witnesses, he lay dead in the streets of the great city which spiritually is called Sodom and Egypt, where also our Lord was crucified. The Lord Jesus was planted in the church. He died with his church, and arises anew with his church in the resurrection, the reincarnation. The time is at hand for the manifestation of this new order of men. They will constitute the firstfruits of the coming of the Lord now, at the end of the dispensation.

The new genus of God-men, the arch-natural product of the human race, will remain in the visible world a definite period of time, after which they will pass off the arch-natural plane of existence without the ordinary death. These are the Elohim who said: "Let us make man in our image and after our likeness." The Gods who made man were the product of the race of men, for there is no being in the visible or invisible domain who has not been a man on the natural plane of existence; yet it is true also, that the invisible Gods have ever existed on the plane of the invisible and eternal Being. As the offspring of men, they are constantly absorbing the fruits of immortal life as it is produced, as the sons of men in and of the visible humanity. This absorption does not increase the invisible number, nor is there any loss of identity or consciousness of the Sons of God who are thus absorbed.



No system of religion has ever been evolved, formulated, and transmitted to the world, or conceived of by its adherents and devotees, in the perspicacity of its founder and supreme annunciator. The great religions have been conceived and formulated in and by the central mind, thence imparted to the few educators who were capacitated by nature and culture, or want of so called culture, to modifiedly accept and understand the

cult of the central discoverer, formulator, and annunciator of the system. No great teacher has ever come directly to the people acceptably. He reaches the few who may philosophize and define his system from their own best and highest possibilities of appropriation, and through them it is disseminated to another stratum of thought. Thus it is let down by degrees, through stratum after stratum of mental conception, until finally very little of the original concept remains.

The Future of the Island of Cuba.

The Gem of the Antilles in Danger of Appropriation by the American Government; its Prosperity and Peace Contingent upon Independence.

THE FUTURE OF CUBA is one of the important questions now before the public. There can be no doubt of the fact that the power now in control of the Congress of the United States is determined to appropriate, not only the Island of Cuba, but everything else in sight not already in the hands of the great commercial cormorants who manipulate the halls of legislation to suit their greed. The future prosperity of the Gem of the Antilles is in the maintenance of a government independent of the United States, because to be ruled by this government is equivalent to absolute control by and subjection to the trust. The United States is in the hands of the oligarchy, and though the nominal government is republican, there never obtained a more absolute imperialism than that which is conducted in the name of a republican or a democratic form of administration. Our imperialism may not have taken the form of an imperialistic state with an emperor at its head, but it has taken the form of a more decided and oppressive centralization. It is the centralization of the most oppressive power on the face of the earth, in which resides the most infernal love. The centralization of the money power in the single standard, means the subjugation of the masses and their abject servility to the money-lender. When—from under the heel of the oppressor, and through years of struggle for liberty—our people cast off the yoke of British tyranny, we were careful to observe every indication of an attempt to endanger the liberties so recently achieved through blood. When we were young in the acquisition of liberty, we loved it too well to yield to the encroachments of a greater tyrant than the one from which we had just escaped.

The Cubans have struggled to free themselves from the hand of the oppressor, and their appreciation of the enjoyment of independence would make them wary of any sign indicative of the curtailment of their collective and individual rights. They have seen the power from a distance, which they know to be sapping the foundations of our liberties, and this has made them fearful of the influence of the control of their country by the pow-

er under which the people of the United States are beginning to groan. They know that their subjection to the supremacy of the United States would signify their bondage to the gold owner—a most merciless and unrelenting bondman. There has opened up the opportunity for the inception of a new world power, as potent in its influence for good, as the British empire has been for evil. The late action of the Congress of the United States in relation to its claims, would seem to indicate the purpose of the government to impose upon the Cubans conditions to which they could not subscribe, for the purpose of forcing them into an armed resistance that there might be a subterfuge for a war of conquest. It is to be hoped that the Cubans will not give to this government the excuse for conquest that it appears to seek. If the counsels of the conservative Cubans prevail, and there arises no subterfuge through which the money power can force the government into a war of subjugation, there can be no doubt of the final triumph of the Cuban cause.

Cuba ought to become the great and new heart center for the development of an ultimate race of commercial integrity and commercial power. In Cuba, there resides the ethnic foundation for a new and progressive racial development, which will exceed in physical and intellectual beauty and power any race of historical eminence. The so called civilized nations of the earth have reached the goal of their highest aspirations; they have exalted the god of their supreme affections to the throne of dominion, and are ready to crumble to the debris of a God-rejected and dejected elimination.

The so called world powers of today are rapidly reaching the culmination of their dominance of the world. The time is at hand for their final overthrow, and there will arise a new power with a new racial foundation for a higher and better people. The position of the Island of Cuba in the zone of inceptive life, would mark it as the focal point of a new commercial power in the world; and indications exist that there, God has purposed to establish the heart of a new Empire.



All forces or energies have their origin in fire, or in a process of combustion. This has its thousand-fold degrees, beginning with the most external form and ending with the most internal fires of the mind, where love (heat) and wisdom (light) are generated.

The Koreshan System has but one standard of spiritual, moral, social, and natural excellence, and that standard is the life of the Lord Jesus as practically set forth in the daily walk, conversation, and culmination of the career of the Messiah in his theocrasis.

Immortal Life Through Obedience to Law.

VICTORIA GRATIA.

AS WE REJOICE in the hope of our inheritance, the throne and dominion of the universe, we ought not to be unmindful that immortal life must come through obedience to the laws of immortality. Eternal life is promised to such as seek for immortality.

Koreshan Science, now before the world for thirty years, has defined the laws by which we may attain life; and through this wonderful Gospel of the New Age, we are brought around to the fundamentals of all

life, namely, to the twelve foundations of the Holy City.

The consciousness of the truth that we may be regenerated from the Word, and thus become the offspring of Deity, the Sons of God, is marvelously inspiring, and especially so as we look upon this prospect in the new light of the Koreshan Gospel.

Its laws may be summed up in the simple statement: "We shall be led by truth into the performance of use to God and the neighbor."

Social Caste in the American Republic.

False Professions of the Equality of Men; Social Classes More Rigidly Divided than in India; the Sampson Episode; Caste of the Divine Order.

LUCIE PAGE BORDEN.

IT IS CLAIMED as one of the chief advantages of a republican form of government, that no system of caste can intrench itself among the people to act as a divider and promoter of discord; and it is especially claimed that this is true in America where, they say, all men are born free and equal citizens of a glorious republic. Has this cherished belief other foundation than repetition? Does it stand upon hypotheses like the Copernican cosmogony, or is it established by actual facts like the Koreshan world-system? It will not be difficult in answering these questions, to maintain the proposition that there never was a country where society was so rigidly divided.

The caste system of ancient India was a mild provision in comparison with the modern institution, though the latter hides itself and its deeds under an alias. It is characteristic of the age to call black, white, and evil, good. "All is good and there is no evil," is a formula to conjure with in these days. Democracy and freedom and equal rights are bold terms to please the ear; but they ring false in the mouths of those who are stealthily trying to subvert these principles.

"Any man may aspire to the White House." The statement is still made in the present tense and supported by florid allusions to Abraham Lincoln, the rail-splitter. The result of the last election proves that a change of tense is imperative, and the theme should read: "Any man *might once* aspire to the White House." It is evident that no man who represents the common people and their interests can become President.

The organization of caste in the American Republic does not relate simply to social lines drawn between the rich and the poor. Society has more than two grand divisions; the "four hundred" are set over against the common people, but the laboring classes in their turn are arrayed against each other by divisions as arbitrary. The ramifications of caste in the body social are as complex and as minute as those of the capillary system in the body physiological, and extend as far into extremities.

In ancient India the system of caste was instituted by the priesthood. It was designed to hedge about the religious orders with sanctity, and invest them with prerogatives almost divine. It was, virtually, a protective tariff laid upon things spiritual. The Brahman priests were impelled by self-interest, which is the basis of our republican caste, though the latter is intended to protect material things. Take the medical fraternity as one example of caste; note how rigidly high caste members protect themselves against the encroachments of low caste practitioners who are branded as quacks, a term applied to every new school at the outset, and equivalent to the disgraceful epithet, pariah. Mark the legislative discrimination shown and the fine distinctions drawn between regular schools and new methods just coming into vogue. Did any stricter system prevail in Hindustan?

Caste is not confined to any section of the United States. An order founded upon culture in the East is matched by that which boasts of enterprise in the West. The pride of birth springing from ancestors who came over in the Mayflower, is equaled by that of descent from parents who crossed the great plains in a prairie schooner. The Sampson episode has exposed the glaring insincerity of smooth talkers who clap the working man familiarly upon the shoulder, assuring him in honeyed voice that he is one of Nature's noblemen, and all ranks of society will open before his aspirations. Let him act upon these suggestions and knock at the door which he is told will swing at a touch.

Gunner Charles Morgan tried to avail himself of the bill just passed, authorizing the appointment of six ensigns in the navy out of the list of gunners. Admiral Sampson, after endorsing the record and personal qualities of the applicant, objected to the youth's advancement because he lacked the grace and training required by the social functions to which he would be eligible as a commissioned officer. "The common people are boors; let us keep them down" is the secret doc-

trine of caste that moves very quietly and subtly to accomplish its ends, the while it talks of equal rights and the obliteration of class distinctions in America. Now and then some republican leader is maladroit enough to let the carefully hidden feelings of his powerful caste slip from his lips.

Caste as known in India originated with the priesthood; but in the ancient Sanscrit literature, which lay buried at the foot of the Himalayas two thousand years before it was discovered by the British East India Company, there is a word which carries the system outside of religion into ethnology. The Sanscrit term for caste is *varna*, which means color, indicating that caste was founded at one time upon race distinctions. This principle of discrimination does not find authority in Nature as many, afflicted with scientific myopia, contend. Through amalgamation the dark races are periodically merged into the light ones, as the energy of darkness that radiates from the central sun to the earth's crust, returns after successive transformations to form the energy of light at last. How the ancient caste of color with no basis but scientific delusion has persisted! How strong it has grown with time and the fostering influences of republicanism! It was but justifiable homicide in India, if the man of high caste struck dead the pariah whose polluting shadow chanced to fall upon the sacred person of his superior. Wherein does this exceed the

cruelty that shoots peaceable Negroes, miles from the scene of an assault, with no ground of suspicion beyond their color to justify the crime?

It is not necessary to multiply examples to show how strictly the lines of republican caste are drawn. Every day the morning and evening newspapers note the development of some new order of self-protection and self-aggrandizement, all designed to foster the material interests of one group at the expense of another group. Caste is from the root, *castus*, pure; and the aim of each caste is to keep its gold pure, out of the hands of every other caste. Widespread devastations of truth and good show inverted forms of the kingdom of uses.

The prevalence of caste indicates that it belongs to the divine order. The magnitude and luster of every star bring it into fixed relations with its own group, where it finds its orbit and its freedom. There will be a corresponding system of grouping when society is organized in righteousness, but the institution of caste will then pertain to the good of the whole body social, not to the private good of one order. Certain qualities of energy and strains of force are essential to the inauguration and maintenance of the Lord's kingdom. Caste, or the conjunction of minds that generate like qualities, preserves the potency and purity of these energies. By this means the various religious orders will keep themselves unspotted from the world.

Principles and Purposes of Divine Marriage.

Popular Fallacies Regarding Modern Legalized Consortism; What the Divine Marriage Is; the True Religion and its Wonderful Harvest; the Coming Race of Biune Men.

BERTHALDINE, MATRONA.

"**M**ARRIAGES are made in heaven." This familiar statement is true from a scientific standpoint, but the present wicked and adulterous generation is not scientific, and its marriages, falsely called divine, are made in "hades" and are too often shockingly hellish. They are seen, when scientifically considered from the standpoint of genuine Christianity, to be mere forms of legalized consortism. The usual ceremonial statements used to effect the public recognition of their legality, are practically confirmations of the statement of the curse which followed the dissolution and fall of the man made in God's image and likeness, and ended the Edenic condition of the divine or heavenly marriage in earth.

Consider the statement of the curse upon the woman: "The Lord God said * * unto the woman, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee." All marriage ceremonies legally subject woman to man, and must until there "be no more curse," and the twain are restored to one flesh; then the feminine or wisdom principle will control the begetting or love principle of the man. That woman is under the curse of suffering and sorrowful motherhood today, is testified to by millions of facts; and that ceremony which keeps her under it is called a sacrament by millions, and as such forbids or prevents her divine marriage in the Lord who, when the final marriage supper of the Lamb is

come, is both in heaven and in earth; for in the reproduction of God's humanity, the Bride and the Lamb are made one flesh.

The doctrine of the fall of man is a foundation doctrine of true Christianity. The whole or holy man in God's image and likeness is a biune being, the result of the divine marriage in heaven, which makes of masculine and feminine, or pneumatic and psychic egos, a biunity which precipitates and formulates its self-expression in one flesh—one body. This divine marriage takes place at the end of a cycle of human development, in which an order of humanity—called the Levitical Order—is ripened for reproduction in the harvest to come from the sowing of the Logos or Son of God. It is the members of this order who can neither marry nor be given in marriage on the mortal plane. Their energies are necessarily polarized and absorbed by the Sun of Righteousness, which effects their ripening and appropriation by the spirits of the justified, the fulness of the Godhead in the Christ of the age. The harvest reproduction of the Logos from this conjugal order of humanity—humanity married only in the Lord, is the literal manifestation of the earthly kingdom of God, the race of Eloah, called in the Scriptures the Elohim, and also the order of Melchizedek. Every Son of God is a fruit or manifestation of a divine marriage, the true spiritual and heavenly conjunction of male and female aspirants for holiness—wholeness, which alone can image the likeness of God.

In these last days of the "man of sin," when evil men and seducers wax worse and worse, deceiving and being deceived, we have manifest, as a climax of evil, an unholy church profaning the name and marriage of Christ, dominated by a lustful male priesthood reveling in consortism and forbidding the chaste divine marriage, by condemning and ridiculing celibacy. The Almighty has to deal with this corrupt church and priesthood, when he comes at the end of the age as the Spirit of Truth—the eternal science of the laws of life and immortality, which were demonstrated in the person and doctrines of our Lord Jesus Christ. The man and woman of sin will then be compelled to behold both the goodness and severity of God. All who will restore the science of the law to the rulership of their lives, in the recognition of its loveliness and in the adoration of its doctrines by their application, will know the goodness of God by conjunctive unity with him; but those who make void the law, loving darkness rather than light, will know sin in ultimates and all its consequences of disintegration and precipitation to the outermost, where death and the grave are as eternal as is God's truth in the heaven of heavens.

The time has come for all who would have part in the first resurrection to reject the ties of bondage to all forms of legalized consortism, and for the complete conservation and polarization of the sex energies in a divinely-authorized Messianic center, that a vortex of spiritual absorption may be produced, for all aspirants for spiritual power to overcome every lustful demand of the mortal flesh, that they may go out by dematerialization, "the new and living way," to be spiritually alive in Christ, spotless and blameless, to be projected through the medium of his psychic potency as the re-born or rematerialized Sons of God, called virgins (men-women, from the Latin *vir*, man, and the Greek *γυνή*, *gune*, woman), beings having inherent the matured and unified divine sex potencies, with power to materialize and dematerialize at will the Jehovistic flesh—the divine forms of self-expression. This divine marriage, recorded and foretold in Scriptures emanating from the divine mind, repeats itself in the order of law in the course of time. The time is now at hand for its repetition. It is the grandest of the coming events, and consummates human origin and destiny in the production of the coming race.

The proclamations of Koreshanity herald this consummation and prepare its highway of holiness. Koreshanity cries out against continuance in mortal marriages, or consortism, for all who are aspiring to the immortality and eternal life of the divine Sonship in this day and generation. It is for all such to conserve their sex energies and polarize them, absolutely, as exalted aspirations directed to the Messenger of the Covenant of this age—the High Priest of the order of Levi. (Levi signifies conjunction.) Other orders of humanity will fulfil the destiny of their lower desires in obedience to the laws of sensual and mortal reproduction, according to the regulations of whatever form of government they may uphold.

Until the coming of Jehovah as the manifest God-kingdom, it will be as it was "in the days of Noah;" the dead in trespasses and sins, who choose the way of all the earth, will marry and be given in the marriage of the old and dead way of mortality. It is useless for those who choose this way, to forbid and protest against the divine marriage and its white stepping-stone of chaste celibacy; for the laws of ascending and descending life operate continuously, and in ultimates the ascending or divine life subdues all kingdoms to its holy triune Deity of one-flesh, that of the first-born Son of God, embodying the fulness of the Godhead, our Father-Mother Deity whose mediatrix of the Deific maternity radiates the Lord in power and great glory as the solar sphere of an hundred forty and four thousand Sons of divine Being.

The weakly peepings and mutterings of the demons of sensualism, who have proliferated the animal nature of humanity in such excess and in such disobedience to the laws of human perfection that it is ceasing to be difficult to convince rational minds that we are all in the *lowest mortal hells*, can do absolutely naught to hinder what to them must prove the great and dreadful day of the Lord, when the present excess of sensual proliferation shall be cut short by the establishment of righteousness and the full salvation of the ransomed of the Lord—body, soul, and spirit. Those who seek this salvation of the Lord, must come out from the old Babylonish order *on all lines*. They must forsake participation in Babylon's sex commerce, her religious commerce, and her secular commerce. All the tithes of each domain must be gathered into one storehouse by one reaper; and from this aggregation of resources, equitable distribution and newness of life must proceed.

There is one Name given at the beginning of each age, by and through whom all who would receive another renewal for another cycle of age-lasting, progressive life may receive it. Just one Name is primarily called of God to witness a good confession of the power of God to save from age to age, all who serve to make holy his anointed, his Messianic Name, and to become a great cloud of witnesses to his honor and glory. From Him the life forces which we may husband or waste, are from age to age received, and to him they must be returned when he comes to claim his own harvest from his self-sacrifice, his self-implantation by obedience to the law of the cross, that mortals may put on immortality, and the corruptible be transformed and clothed with incorruptibility.

Unto the upright, the ascending, there ariseth a light in the darkness. This light, which proceeds from the Christ who is our life, indicates the path of the just who will justify all who love his appearing and kingdom, who do his commandments, and who love the Lord their God with all their heart, might, mind, and strength, and their neighbor as themselves. This love of the neighbor means the destruction of the competitive system, the end of lying, deceit, and all uncharitableness; it means the purification of heart and life; it means self-surrender to Him whose right it is to inherit our earth, and to till and subdue it to the laws of his being, that God may be all and in all—the great husbandman of a wife who will become the Mother of all living. Thus does she swallow up death, that she may become the Lord and giver of that life proceeding from the unity of God and the Lamb, the Alpha and the Omega of Divine Marriage.

In the Editorial Perspective.

THE EDITOR.

THE FLAMING SWORD greets its readers with a brighter face; it enters upon another period of progress on the basis of evident success in the work of promulgation of the scientific gospel of Koreshanity. THE FLAMING SWORD has been in existence for nearly twelve years, and from the beginning of its publication it has made steady progress against a flood-tide of opposition; but as time passes it improves in tone and appearance, and is rapidly advancing to the stage of popular recognition as the advocate of the only true system of Religio-Science extant in the world today. The appearance of this issue will doubtless please our many readers and admirers; we discard the old outside pages, and now in their place appear artistic designs that are both original and unique. We introduce an innovation; for the first time in the history of journalism, a magazine appears with two outside title-pages. The convenience of this unique arrangement is apparent, and its purpose is obvious; the name, place of publication, date, volume, and number appear on both sides. The pages are appropriate, and equally attractive; they are co ordinates; their features go together. Like Castor and Pollux, they ride side by side in the White Horse Army, in the Twin Land of America, represented by the constellation Gemini. Like Janus, THE FLAMING SWORD has two faces. Janus, from his wisdom, was regarded as a prophet, and was supposed to be as well acquainted with the future as with the past. This double gift of looking forward and backward was the experience and foresight of a wise man; he was the arbiter of war and peace, having the double knowledge of the past and the future; and he possessed the double attribute of war-maker and peacemaker. He was supposed to open and shut the gates of heaven, having in one hand a key to denote his power in heaven, and in the other hand a scepter to express his authority in the earth. Such authority was given to the Apostle Peter; and THE FLAMING SWORD is the literary representative of the true Apostolic Successor. The *flaming sword* placed at the east of the Garden of Eden, "turned every way"—both ways. The hand that grasps the hilt of the sword on the first title-page is the hand of the Prophet who guides his people by the light of his Science; the living embodiment of Liberty enlightening the world. The picture of the hand was drawn from a photograph taken in Washington, D. C., several weeks ago, especially for this purpose. The appearance of the lion and the eagle represents the rise of America to commercial power and supremacy; the deer symbolizes commercial integrity; the serpent represents the wisdom of commerce; while the torch is the symbol of reason. These two new pages are striking examples of the value of Koreshan methods of education. The pages were designed and developed in detail by the Editor of THE FLAMING SWORD, and executed in the art department of the Koreshan University by Mr. Moses G. Weaver, who came to us about one year ago from the mountains of Pennsylvania; and his work now graces the covers of the leading Twentieth Century Review of Human Progress, the only Magazine of Universology.

The question of social reform is agitating the world as never before; it is being discussed throughout civilization, and numerous remedies are offered for existing social and economic evils. There is a growing sentiment in favor of government ownership of public utilities, and the control of public interests by the government of the people. It is hoped by its advocates that through agitation and education, the people of a state or nation may be led finally to unanimously adopt such a plan. But

there are obstacles in the way of such measures, and without corresponding changes in other departments of the world's activity—aye, even in the human mind and will, such reform could only be superficial and temporary. At best, with such a view in mind, only a gradual change can be contemplated, while realization of the ideal society must be remote in time. This is not very encouraging to men who are struggling against the adversities of poverty and the grinding power of monopoly. Richard T. Ely, a well-known advocate of government ownership, thus concludes an article in the *Cosmopolitan*: "We may, then, in conclusion say that while the obstacles to reform are many, and progress must, in the nature of things, be slow, the situation is on the whole a hopeful one. We must not anticipate great changes this year or next year, but we may feel pleased if there is a steady movement in the right direction. Nor must we be fanatical adherents of any one particular reform. Social improvements come in different ways and from every direction. Each one sees but a fractional part of the truth, and must be satisfied if he contributes a little to the grand work of social amelioration." This is a correct and excellent view of the present status of the world's social reform movement; it is the best that men can expect from reform originating in circumstances. Impulses from the circumference must *centralize*; it is a necessary factor of involution. The only hope is in a powerful impulse from the *center* of the sphere of reform itself; then, development will not be slow, because the whole situation is grasped by a *central mind*, the world's problems solved, and a movement inaugurated that will embrace the world in its field of growth. Such a movement is Koreshanity; it is in contrast with the above confessed powerlessness of common reform to soon fulfil the hope of the world!

The making of cryptograms is not a difficult thing; and it is for this reason, perhaps, that Prof. Totten was able to devise his astronomical cryptogram with which to interpret the Bible. By similar processes, we may prove that King Edward VII is the man of destiny. We construct a royal cryptogram, the key to which is the name of the new king. We discovered this cryptogram through a brief study of the names, dates, and history of the monarchs of Great Britain. The names Albert and Edward have each 6 letters—2 vowels and 4 consonants; 2 and 4 placed together make 24. The average length of the reign of each preceding Edward was 24 years; the average length of the reign of the 35 monarchs was, expressed in round numbers, 24 years; and the letters in the name Edward make 24 different combinations, so many legitimate English words—no more. Edward I reigned 35 years; while Victoria was the 35th monarch from William the conqueror. The numerical value of Albert Edward VII is 123; the aggregate length of the reign of the preceding Edwards is 123 years; divide 123 by 2, as his name is divided, and it gives his age, in round numbers, at the end of this year. The 35 monarchs reigned 835 years; and the numerical value of the 13 royal names employed from William I to Victoria, is just 835; $8+3+5=16$; $1+6=7$ —Edward VII. There are 7 royal houses from which the actual 35 reigning monarchs descended; and these 35 may be divided into five series of 7's, as follows: 7 reigned under 10 years each; 7, 45 years and over; 7 from 24 to 40 years; 7 from 10 to 12 years; and 7 from 13 to 23 years. 7 dates at which English monarchs ascended the throne end with the figure 7; and in 7 other dates the figure 7 occurs medi-ally. There were 7 wars of England during the 19th century. The numerical value of Victoria is 97; $9+7=16$; $1+6=7$, indi-

cating Edward VII, just as the date 1837 makes 19, indicative of the age of Victoria at her coronation, in the 19th century. The royal names and dates, full of 7's and striking coincidences, come down to and cluster about King Edward VII. He was the "Prince of Wales,"—13 letters; all told, there were but 13 royal names; Edward I began his reign in the 13th century. Now we have Edward VII. Is he to be the last English monarch?

Swami Abhedananda, a Buddhist missionary in America, takes the position that Jesus the Messiah did not teach a new religion; and that what is true of his teachings, was derived from Buddhism through Buddhist missionaries in Syria two centuries before Christ. As the matter is viewed by us, in the light of historical, ethnological, and etymological facts, this would be on a par with the statement that an electric light is not so brilliant as a candle, or that a star exceeds the sun in magnitude and importance. Buddha taught a conception of absorption into Nirvana; he referred to the state of devachan; he taught a doctrine of re-embodiment, and a system of morals. We maintain that Buddha did not teach a new religion; what he taught he received by tradition. He did nothing to demonstrate his doctrines; he was a witness of no resurrection; he never saw an individual in a state of devachan; and never was acquainted with anyone that was absorbed into Nirvana. What he taught was but the vitiated truth of that which existed in its purity thousands of years before Buddha lived. Enoch, in antediluvian times, founded a system of religion, and culminated his career in the natural world by actual theocrasis, through which he was absorbed into his following—he was absorbed into Nirvana. Noah put forth the light of Egypt; there that great civilization shone out in the world, and penetrated the darkness of the Chaldeans, the Hindus, and other nations and peoples of the East. Abraham taught re-embodiment, and the Hebrew prophets foretold the resurrection and the coming of a great kingdom, before the time of Buddha. Jesus was the perfect and immortal fruit of the Jewish dispensation; he was in the state of devachan, and he was absorbed into Nirvana—into his church. He taught the divine truth; he borrowed nothing from the East, for he was the Truth in concrete form. The seed does not copy the conceptions of the corpuscle. Jesus overcame death and demonstrated his truth, while Buddha fell a victim to corruptible dissolution. Jesus was the Light of the world, while Buddha was a star, which shone out in the darkness of a people who are yet unprepared to receive the light of the anthropotic Sun!

We were interested to some extent in the perusal of an article on astrology in the March *Mind*, entitled, "Heliocentric or Geocentric?" The article is the result of its author's study and observation as applied to the two current systems of astrology, the one (which is an old one) taking the earth as the center of the universe, while in the other, horoscopes are made on the basis of the sun as the center of the solar system. The first is that which fits the Ptolemaic system; the second, that which has been adapted by modern astrologers to fit the Copernican idea of the world. We quote from the article, parts of two paragraphs: "I believe the time will come when every astrologer will learn both systems, not to form a composition, but as a needful means of gaining the truth, the whole truth, and nothing but the truth. * * Both systems hold truth that should not be cast aside. Let us advocate neither at the expense of the other, but rather try to harmonize them; for the time comes swiftly when all will acknowledge that the many paths to the truth no longer present a tangle, but lie parallel as they near the summit." We cannot conceive that it is possible to harmonize these two systems of astrology on the basis of the present system of astronomy, for the simple reason that the

two schools of astrology are as distinct as the two systems of astronomy with which they are associated. Astrology is a lost art; today, it is misapplied just to the extent that its purposes and principles are misconceived—and that is almost total. We maintain that the true system of astrology contains *both concepts*—that which is commonly called the geocentric, and that which is advocated as the heliocentric. The *earth must be taken as the basis*; its Zodiacal signs agree with the Zodiacal constellations in the physical heavens. We are on the earth's surface, not in the sky; but the planets and stars are in the sky, and their orbits are heliocentric—even the *earth itself is concave to the sun*, because the earth is a cell. The signs in the earth are *geo-circumferential* as related to the base, while they are heliocentric as related to the sun. Koreshan Cosmogony solves the problems of astrology, and revives the true Astro-anthroposophy of the ancients.

The eternity of the universe is taught in the Bible and demonstrated in Nature. All law is eternal, by virtue of which day and night alternate, seasons come and go in regular order, centuries roll, dispensations bear their fruit, and cycles bring nuclei of humanity to the goal of destiny. The eternal laws of propagation make the rise and fall of humanity absolutely essential to the perpetuity of universal existence. Every seed says, in a language of its own, when it views the old and dying plant, "Behold, I make all things new!" Events *recur*; history *repeats* itself; the Golden Age *returns* every 24,000 years; it is the time when the world is *restored* to conditions of universal peace and happiness, and when the divine Seed multiplies and *replenishes* the earth. The prefix *re* means back, again, return, repetition. The world will be *reformed* by processes of *regeneration*, and in the *results* the world will *rejoice*. The divine Seed was planted in humanity that it might *reconcile* God and man; to establish the new *religion*, and to *revive* and *rejuvenate* man. The *resurrection* is the *resurgam* or standing again of the divine Spirit in its own immortal flesh; it is when the Almighty *reveals* truth from the *recondite* spheres, *remembers* himself, and *recovers* the world from the curse. The *return* of the world's springtime is the coming again of the times of *refreshing* from the divine Presence among men, when the most advanced minds *receive* the divine influx of life and truth *refined*, through which evil is *removed*, sins *remitted*, society *readjusted*, and man and God *related*.

We have before us the fifth annual report of the Chicago Bureau of Charities, Englewood District, which is one of the twelve integral parts of the entire bureau. It affords us opportunity to review the character of the work of organized charity. This is a society which is supposed to care for the poor. It asks the public to contribute its savings; and sometimes the hard-earned pennies of the poor are utilized. A part of its work is to secure vacant lots for cultivation by poor families; institute home libraries; reform bad boys; give fresh air outings to children; supply medical aid and clothing to the sick and destitute of the district. We take the items in the financial statement of the Englewood Division of the bureau: The disbursements for the year ending November, 1900, were \$1771.60, while its receipts were \$1544.30; leaving an indebtedness of \$227.30. Out of \$1771.60, \$1399.12 went for *salaries, rent, and other expenses*, leaving only \$372.48 for fresh air outings, emergency relief, gardens, and miscellanies. Thus only about 21 per cent of the entire amount contributed for charitable purposes found direct application to the needs of the poor. 79 per cent of the whole is absorbed in the red tape and machinery necessary to deliver the 21 per cent to the destitute! The same conditions exist in the charitable institutions of the nation, and in the Bible and missionary societies of the world. This is

false philanthropy; modern charity is a humbug. Better let the poor do the begging themselves; it is less expensive!

The pope's encyclical letter on socialism is published because it is desirable to give the Catholics the use of a limited vocabulary concerning economic questions, and to instill into the mind the assumption that the papal church is the Christian democracy, involving the fundamentals of true socialism. However, the pope looks upon modern social democracy as he does on Protestantism—fallacious and dangerous. The papal conception of socialism is not that of the commonwealth, or the abolition of private property. He says that Christian democracy "solemnly insists on the right of acquiring and of possessing and maintaining the proper distinction of degrees in every well-constituted society;" in other words, he means that society should be characterized by unequal property rights and privileges, and that the "distinction of degrees" in society, means the possession of property and the enjoyment of luxury according to rank in the church. But in such an arrangement even the pope sees conditions of poverty, for he says that the church should always be zealous in the "enterprise of charity."

Editor Bryan says that McKinley is an emperor. Very well; if he is, the people made him so; the democratic idea is to accept the will of the majority. The people voted to allow the millionaire to continue to accumulate wealth; they voted for the trusts, and the trusts are increasing in power; they sustained the Administration's Philippine policy, and American sovereignty continues in the East. If imperialism has come, it is the will of the people. If that will is bad, it is so much the worse for the doctrines of democracy; if it is good, it is not wise to oppose it. It appears to us, however, that it is well to oppose the present powers of oppression; and it appears to us also, that there is something radically wrong with the fundamental principles of a so called government by a people who cannot personally control themselves, and who will allow the money power to rule in all their industrial, commercial, and political affairs.

Rev. Ducey, a noted New York priest and socialist, is the author of the following "Millionaire's Prayer" to the gold god—a paraphrase on the prayer which Jesus taught his disciples: "My father who art in heaven; hallowed be thy name. My kingdom has come on earth; thy will be done—in heaven; my will be done here. Give me this day all the income I want. Give me my debts in violence against humanity, in foreclosure against my debtors. Deliver us this day from all the 'isms' that destroy our power to enslave humanity. Mine is the kingdom and the power, and thine be the glory forever. Amen!"

Physicists of the past have had much to say concerning the latent heat of solids; but the *Scientific American* remarks that "a solid has no latent heat. It is liquefied by heat, and this heat becomes latent. The term latent is going out of use. It is not found in the best text-books. We simply say 'heat of liquefaction.'" There has been much said about *latent divinity* in the mortal man; it is time that the advocates of the idea should know that there is no such thing as latent divinity, nor latent heat nor love; and this will soon be demonstrated to the world.

The status of the Martian question, notwithstanding all that emanates from the Lowell Observatory, is summed up in the following paragraph in an astronomical article by Henry Norris Russell, Ph. D., in the *Scientific American*, March 2, 1901: "So at present, we can only say that no completely satisfactory theory of the condition of Mars' surface has been advanced, much less demonstrated, although those which assume the presence of intelligent life on the planet will always remain the most attractive to the imagination."

A gospel gold mine is a new thing in history, but a movement is on foot to establish one in Colorado. It appeals to churchmen to invest in its stock; the mine is to be opened with prayer—and perhaps with picks also. The greater portion of the proceeds is to be expended in building a great gospel temple, the surplus to be used in feeding and clothing the poor. The originator of the scheme thinks he is inspired by the Almighty; perhaps he is—by the almighty gold in the vicinity of Cripple Creek!

Kant said: "Give me matter, and I will explain the formation of a world; but give me matter alone, and I cannot explain the formation of a caterpillar." This suggests the reason why the chemist will never solve the problems of life. With spirit alone nothing can be accomplished—the christian scientist denies the existence of matter, and has done nothing but inflate empty heads with noxious breath. Spirit and matter in their highest and most perfect conjunction and unity, constitute Cause itself.

A new method of municipal reform is introduced in a Chicago high school—that of training children for good citizenship by introducing courses in the municipal code, and enlarging on what constitutes pure city government, and telling how it is to be secured. This is education with a vengeance; men who are now unable to accomplish anything in the way of reform, are supposed to be able to teach the rising generation how to achieve the victory!

Pluto, in mythology, was the presiding deity of hell, the supreme ruler of the infernal regions. He sat on his throne surrounded with darkness, and ruled the spheres of hades. The plutocracy of today is the government by the money power, in which the love of gold is the great spirit which pervades the modern hells of humanity. Pluto sits again enthroned in the hearts of millions, who are in the tangible hells of mortality.

To the modern mind the universe is a puzzle, man a riddle, and life an enigma. Origin and destiny are alike unknown to the scientist and the clergyman, who talk of life and worlds beyond the stars; their solutions of the problems of existence are very far-fetched!

Thought is the progenitor of all things; revolution of the spheres of the physical cosmos is the result of the freedom of action of man, while the direction of revolution is derived from man's choice of action.

Every thought is a spiritual entity; a progressive thinker involves millions of progressive spirits, because the spiritual world is in humanity.

When a corrupt social caste develops in a land of boasted freedom, worthy men are cast out, and politicians take the places of statesmen.

The greatest hero thinks more of the world than he does of himself; his life is a life of sacrifice. He that is greatest is the servant of all.

There is no mystery except to those who cannot see; there is no miracle except to those who cannot understand.

The date of the new FLAMING SWORD is the 15th, the Ides of March.

The trust is the devil's conception of the economy of co-operation.

The perfect man is the climax and the cause of the cosmos.

Agnosticism is a poor negative; it prints a faint picture.

The rights of the rich increase the wrongs of the poor.

The miser is the miser-able man.

Editorial Discussions and Miscellany.

THE EDITOR.

Surveyors Project Curved Lines.

EDITOR FLAMING SWORD:—Have not straight lines been projected by engineers? Is it not a fact that in the construction of long tunnels, that at times the work is carried on from both sides of the mountain, the tunnels meeting midway, and the sides approximating with great accuracy? Is not this the driving of a straight line through solid rock, as it were? If the tunnels be driven from equal altitudes above sea level, and meet in the center, would the completed tunnel—under present engineering practice—be straight, or would it curve in conformity with the curvature of the earth's surface? If straight, could a person using a powerful telescope at one end, directing its axis parallel with the sides, see through the tunnel?—E. S., Philadelphia, Pa.

It is a fact, that engineers and surveyors perform some remarkable feats of accuracy in the construction of tunnels, canals, etc., in leveling, and in geodetic survey. Notwithstanding this, no engineer or surveyor outside of Koreshanity, has ever surveyed an air line. Lines which do not curve either to the right or the left, are frequent results of the work of survey; but the factors of perspective and curvation of visual lines preclude the possibility of extending an *air line* through space by means of optical instruments. In the great American geodetic survey over the North American continent, the surveyors followed the 39th parallel, but they also followed the curvature of the earth throughout the entire distance. From the basis of this fact, it is quite apparent that surveys as now conducted follow the earth's curvature.

Mining and tunnel surveys do not differ materially in principle from surface surveys; the work of construction of tunnels is but the result of accurate leveling. If tunnels be driven from equal altitudes above sea level or a given datum line, and meet in the center, which they sometimes do, within a very few inches, the opening when completed is level, conforming to the curvature of the earth. This is inevitable because of the methods of survey employed. However complicated such work may be in detail, the principle involved is that of back and foresight surveying, in which foresight is positive and backsight is negative; they neutralize each other, and thus conform to the curvature of the earth, whether that surface be convex or concave. Johnson, in his elaborate work on "Theory and Practice of Surveying" in all its phases, asserts on page 74, that if the back and foresights are equal, "the effect of the earth's curvature is eliminated by so doing, however long the sights may be." There are few grade tunnels, and these

are, for the most part, in mines where tunnels follow the veins.

A tunnel 10 or 15 miles in length, perfectly straight like a tube, could be seen through with a telescope, if placed midway between roof and floor, and midway between the sides, because perspective would operate equally on all sides. But this is quite different from surface views, where the solid surface is beneath, and not counterbalanced by a corresponding solid surface above; and quite different also from surface surveys, because geolinear foreshortening operates in surface views in conjunction with vertical perspective, and a horizon is formed, not because the earth is convex, but because, so far as visual lines are concerned, it is practically a plane. The only difference between a view on a plane surface and a view on a concave surface, from the same altitude, would be, that on the latter the horizon would be farther away, and the geolinear extense in view greater; and in proportion to the rapidity of concave curvature, the more the retinal picture of the view would elongate.

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Koreshan View of Marriage.

EDITOR FLAMING SWORD:—Will you please give the Koreshan teaching in regard to marriage after the establishment of the Kingdom, as fully as possible; and of the relation which the world will sustain to Koreshanity. If these questions have been answered, kindly send copies containing replies. We enjoy your question department of THE FLAMING SWORD very much.—Mrs. N. C. C., San Francisco.

The Koreshan teaching regarding marriage in any period of the world's progress is that of purity of the marriage relation; that it should be for its legitimate purpose—that is, the production of offspring. This doctrine will be applied wherever Koreshanity prevails, until the present degradation of man through desecration of the functions of procreation will give place to obedience to law, and consequent refinement and longevity. We advocate monogamy. Celibacy will never obtain generally throughout the world; it will be confined to given nuclei or circles of religious orders.

After the establishment of the divine kingdom, marriages will continue in the mortal planes; they will be authorized by the state, in some such legal form as will be recognized by society. It is not the purpose of Koreshanity to abolish marriage, but to enlighten the world regarding pure marital relations. We have no sympathy with promiscuous marriages nor free-lovism in any form. During the coming age, there will be marriages in the outer circles of the Koreshan Societies. In the highest marital orders there will develop the highest form of mortal

marital relations, and thousands of mothers will bring forth offspring through the application of the law of parthenogenesis. Such marriage relation will be somewhat after that which obtained between Joseph and Mary, the parents of Jesus the Messiah; the offspring, however, will not be immortal, but the product of the highest mortal plane.

The relation the world will sustain to Koreshanity, is that of citizenship in the various nations of the Universal Empire. Church and state will be united; through the coming Theocratic government, the world will be reduced to order. The people will be taught the great principles of Koreshanity; societies and forms of worship will be instituted for the people at large, and the whole world will ultimately recognize the new Church, and obey its laws in all affairs and relations. The world will be governed in justice and equity; the seat of the new government will be in America. We may point to the British empire as a crude suggestion of the people's loyalty to the Royalty of the coming great Empire.

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Ratio of the Earth's Curvature.

EDITOR FLAMING SWORD:—You say that on the convex side of a globe 24,000 miles in circumference, the depression from the tangent is as to the square of the distance, multiplied by 8, which gives the depression in inches. If I start on such a globe and go 12,000 miles, or half way around, is not my fall, or the depression of the earth, equal to the diameter of the globe—8,000 miles? But the square of 12,000 is 144,000,000 which, multiplied by 8 gives 1,152,000,000 inches, which equal 96,000,000 feet, or 12,500 miles. I do not see where my error is. The earth is only 8,000 miles in diameter, while the above calculation gives more miles for depression than half the circumference. Please explain.—D. E. S., Santa Ana, Cal.

The error lies in your misconception of the application of the rule. Draw a tangent to a circle; follow the arc from the tangent point to 90° from starting. At the tangent point the arc is parallel with the line; while for the last mile in the quarter-circumference, the drop is an even mile, because the arc there is at right angles with the tangent line. So over an arc of 90° there is a constant increase in the ratio of departure of the arc from the tangent.

If the earth is considered as having a diameter of 7,920 miles, its circumference is 24,980 miles. The depression on a convex globe 24,980 miles in circumference, for the first mile from tangent point, is 7.92 inches; the second mile, four times that, and so on for several miles. At the end of the first hundred miles the depression per mile would be a little over 8 inches; so that for all practical purposes, for the first hundred miles

the average depression per mile may be considered as 8 inches per mile. To be strictly accurate, a new ratio would be necessary for, say, every hundred miles or so, because the quarter circumference must be equal in depression to the earth's radius. The same results would be obtained with reference to the rise of surface in a concave earth. The common rule applies for all ordinary purposes of observation and experiment within the range of vision, even from high altitudes.

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The Koreshan Telescope.

The Editor of Radiant Centre, Washington, D. C., Writes of Koresh and Koreshanity.

DR. CYRUS R. TEED, founder and publisher of THE FLAMING SWORD, is in Washington at present, delivering a course of lectures on Koreshanity. Very many of my readers do not know what Koreshanity implies, and I confess to a limited knowledge of the cult myself, but what I do know is this: It sets all known laws of the cosmos at defiance and flashes its flaming sword in the face of established custom. The founder, DR. TEED, or KORESH, as he is called, promulgates the idea that we are living on the inside of a hollow sphere, the sphere being this planet, and constituting the entire universe, outside of which there is nothing, and inside of which are set the starry heavens. In listening to this statement I was forcibly reminded of what Howard McQueary once said about the furniture of the human mind being screwed so tightly to its flooring that a rearrangement of the former entailed a ripping up of the latter.

Yes, as I listened to KORESH, I became conscious of a shaking up and a commotion within, which seemed to threaten the mental timber, and, fearing the bottom might fall out and leave me in a state of vacuum, I quietly took out a screw or two so as to admit, if necessary, of a new arrangement without a catastrophe. I know it is not considered quite the thing to "have a screw loose," but, from my point of view, it has its advantages.

You know Galileo had the tight screws to wrestle with when he came along with his little innovation, and Professor Baden Powell tells us that in the invention of the telescope and the discovery of the moons of the planet Jupiter: "Galileo, having sufficiently improved upon his instrument, now began sedulously to direct it to the heavens, and Jupiter formed the object of examination. No sooner was the telescope pointed to that planet than the existence of the satellites was detected, and their nature soon ascertained (Feb., 1610). These and other observations were described by Galileo in a tract, entitled 'Nuncius Siderius,' which excited an extraordinary sensation the moment it appeared. Many positively denied the possibility of such discoveries; others hesitated; all were struck with astonishment. Kepler described in a letter to Galileo

the impression made on him by the announcement. He considered it wholly incredible; nevertheless, his respect for the authority of Galileo was so great that it set his brain afloat on an ocean of conjecture to discover how such a result could be rendered compatible with the order of the celestial world, as determined by the five solids.

"Sizzi argued seriously with Galileo that the appearance must be fallacious since it would invalidate the perfection of the number 7, which applies to the planets as well as to all things natural and divine. Moreover, these satellites are invisible to the naked eye; therefore they can exercise no influence on the earth; therefore they are useless; therefore they do not exist.

"Others took a more decided, but still less rational mode of meeting the difficulty. The principal professor of philosophy at Padua, (in which university Galileo was also a professor), pertinaciously refused to look through the telescope."

Just think of it! But, after all, the best way is not to look through the telescope at all if you don't mean to loosen a mental screw, because really it would have a tendency to unsettle you.

For my part, I don't mind being unsettled once in a while, and I have heard it rumored that something of the sort is quite essential to the evolution of mind and the construction of new brain cells. Scholars call the process "Apperception," but in plain language it amounts to this—the ideas of the mind group themselves in a sort of arch with a dominant idea on top to maintain order and concerted action. But after a while the "Dominant" gets old and gray and doesn't look after the interests of his subjects as he should, so in stalks a new "Dominant," a vigorous young fellow who carries things with a high hand, until he finally deposes the old "Dominant" and takes the throne himself. Usually he brings a retinue of "sub-dominants" with him, and, of course, the old "subs" don't like this one bit, for it throws them quite out of office. They don't all go, however, for some of the "subs" readily adapt themselves to the new order, and afterward are heard to declare that they enjoy the government and are glad they are in it.

I observed my "Dominant" applying his eye to the Koreshan telescope, and he said afterward that he did not exactly like the field of view. He said that, being a "Dominant," he did not relish being imprisoned in a cell. He would rather be outside of it, or on top of it, and I quite agreed with him.

But we all (that is, the "Dominant" and all the "subs" and I) were of one mind—we all said that DR. TEED was a man of exceeding power, and that if he did not convert the world to his opinion it would not be the fault of his reasoning or his eloquence, but owing to the mental screwage in the minds of his hearers, and possibly an obstinate fact or two. He may be right! Who knows?

At any rate, some few people are now embracing his idea of "Immortality in the Flesh," which he says he promulgated some thirty years ago, but he declares that people cannot think themselves into Immortality because the Christ life is the door. Of course, to go through that door takes a deal of thinking, too. Still, a man may think and think, and not be a Christ! Do you not see the point? It is worth considering.—The Radiant Centre, Washington, D. C.

When the Poor Become Rich.

The Editor of Hearst's American Instances a Few Cases of Human Selfishness.

The trouble with this world, the trouble with civilization at the point which has been reached, the trouble with society and social organization, does not reside in the cold-heartedness of the rich. The real trouble with humanity lies within humanity itself and not with any class.

Take a million poor men and one average rich man. Listen to the poor men as they discuss their lucky fellow. How bitterly they comment on his intelligence. They will point out to you many ways in which his money is spent—ways which to them seem criminal. It is a private car for himself, the cost of which would feed a hundred families for two years. It is extravagance here and extravagance there, and often there grows up among the unlucky a stupid, unreasoning hate for the fortunate and extravagant man.

Viewing the extremes of wealth and of poverty, various men who call themselves philosophers offer various explanations. One sort of philosopher, who is a peculiarly irritating idiot, will tell you that the rich man spending his money foolishly gives employment to the poor and therefore does well. The stupidity of this statement has been exposed, and it still lives.

Another sort of philosopher will tell you that poverty is a very good thing for some and riches a good thing for others, and that we should all be happy in our station. This is the theological, philosophical gentleman, who sometimes leads to revolution by irritating the poor too much.

The fact is, that we of the human race are a great family of half-developed babies. Among similar circumstances, with few exceptions, we are all similar. The poor child in the gutter looking through the rich child's window sees the rich child stuffing itself with cake, oblivious to poverty outside. Make the poor child rich, and the very next day it will be stuffing itself with cake, equally oblivious to the outside world.

At Princeton there was a hunchback bootblack. He worked in the cold and in the heat for scarce five-cent pieces. He slept on a hard bed and had poor food. He saw the rich young students around him. They ate and drank and wore finer clothes. The heart of the hunchback was bitter. "If I had such wealth," said he, "how glad I should be to help those who suffer." This bootblack inherited some thousands of dollars. As rapidly as possible he spent all of those dollars, and all on himself. This happened some time ago. We meant to write about it at the time, but forgot.

Now comes the news of John A. Bunting of San Francisco. Mr. Bunting used to keep a railroad water-tank on the desert near Tucson, Arizona. After years of hard luck he became a freight brakeman. He was still poor. As he turned his brake or stood about in the cold he thought of the lucky millionaires, of their heartlessness, of the injustice of fate and of various other things which make our anarchists.

From his salary he saved a little money and finally lent a friend a small sum, receiving as security a mortgage on forty acres of land. The man could not pay the mortgage. Did the brakeman sympathize and say "Never mind"? Not at all. He foreclosed the mortgage and took the land. He discovered an oil well on the property, and he is now a millionaire. He arrived in San Francisco the other day.

His business was important. Possibly

you will think that he came to spend his millions to help men and women as poor as he had been.

Think again. He came to order a private car of the best kind that can be built. He is a millionaire and he is acting like his fellows, thinking mainly of himself. When he was a poor devil he acted like his fellows and thought mainly of himself.

Occasionally, and most fortunately, a man arises among us capable of abstract sympathy. Such a man feels sorrow for the hungry and sorrow for the cold, though he himself may be neither hungry nor cold. Such a man helps the world move and is responsible for such progress as exists. The majority of us are selfish and self-centered. The poet who said "A fellow feeling makes us wondrous kind" might well have added: "None but a fellow feeling has any effect upon us." We are a selfishly imperfect lot. The main hope lies in education and in the slow progress of time.—*Hearst's Chicago American*.

* * *

The World's News.

March 6.—Riot in English house of commons; 16 members, who are Irish Nationalists, are expelled by force.—Morgan steel trust extending to other industries.—Pierre Benoit, Belgian composer, is dead.—Great Britain may abolish free trade and adopt protection.—**March 7.**—Taft commission enacts civil code to govern Filipino cities and districts.—An American actress sues Duke of Manchester for breach of promise.—Weyler is made Spanish minister of war.—English and Boer generals said to be in conference over peace terms. \$78,000,000 tin trust aims to monopolize all tin business of U. S.—**March 8.**—First Territorial legislature of Hawaii convenes.—Lake Shore railroad company establishes a school for apprentices in its mechanical departments.—Missile thrown at Kaiser at Bremen; cheek severely cut, and one eye is in danger.—Cuban crisis said to be passing.—England offers amnesty and autonomy to the Boers; British anxious to see war stopped.—**March 9.**—Senate adjourns.—Storm brewing among the powers over Chinese question; England seeks alliance with America to prevent Russia taking Manchuria.—Kitchener grants 7 days' armistice for peace negotiations.—Plot discovered to establish empire in Brazil.—Riot in Porto Rico; soldiers disperse a mob of 1,500.—**March 10.**—Russia said to have seized Manchuria in defiance of powers.—Severe cyclone in Texas.—Mrs. Zollman wrecks a saloon at Churubusco, Ind.—Benjamin Harrison seriously ill.—Tolstoi excommunicated from Greek church.—Dock strike at Marseilles, France, spreads; may involve 80,000 laborers.—**March 11.**—Terrific boiler explosion at Doremus laundry, Chicago; 8 persons killed, and many injured.—Senate amendment to Hay-Pauncefote canal treaty rejected by British government.—Preparations being made for the Baldwin-Ziegler polar expedition.—**March 12.**—Congress appropriates \$40,000 for construction of new American legation building in Peking, China; legation to be protected by 500 soldiers.—\$2,000,000 packing house to be built at Honolulu.—Li Hung Chang asks powers to save China from Russian greed.—Mysterious red rain reported in Italy and Sicily.—Yerkes purposes monopolizing and controlling all London underground railways.

The Flaming Sword's Exchanges.

The Saturday Evening Post.—The March Special Number is a very fine issue—24 pages, covers in colors. In this number Grover Cleveland has an excellent article on The Uses of Adversity; while J. Sterling Morton writes of Business Combinations of Farmers, showing the general tendency to concentration in all lines of activity in the Western world. How I Grew up in Music, by Lillian Nordica, will be read and appreciated by thousands. An article on New York City, by Ex-Mayor Gilroy, is finely illustrated. A Camera Capture, the Business of Romance are excellent short stories; while the serial, Masters of Men, by Morgan Robertson, continues interesting. 5 cents per copy; at news-stands.

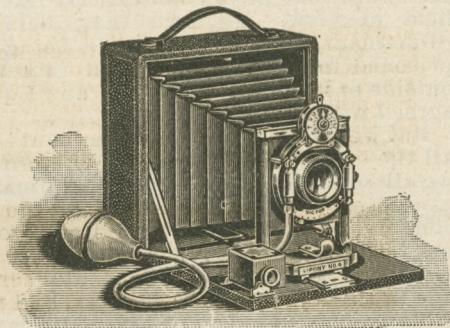
Leslie's Weekly.—The current number contains a number of views of the steamship wreck at San Francisco; photographs of the new submarine torpedo boat; a lively midwinter scene in New York; a page of scenes in Manila, and a page illustrating Gen. Bell's campaign against the Filipinos. Prof. Scarborough, a leader of the colored race, discusses cause of race riots; and a remarkable story is told of the construction of the South Atlantic Naval Station, which the government is about to abandon, after a cost of \$1,000,000. 10 cents per copy. At news-stands, or from the Judge Company, 110 Fifth ave., New York City.

The Radiant Centre.—This is a monthly publication, devoted to "philosophy, science, and religion," from the new thought school of metaphysics. Edited by Kate Adkinson Boehme, the author of several works on occult subjects. We quote an article this week from the *Radiant Centre*, concerning KORESH and Koreshanity. Yearly. \$1.00; 10 cents per copy. Washington, D. C.

Human Faculty.—Enlarged to 32 pages; it is now the leading journal of phrenology, and is meeting with great success. Its illustrations are apt and often striking, and withal, original. Self-Development, Marriage, and Criminology are the principal subjects discussed in current issue. \$1.00 per year. L. A. Vaught, 318 Inter-Ocean Building, Chicago.

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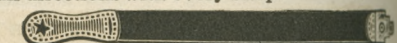
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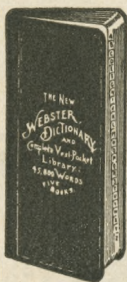
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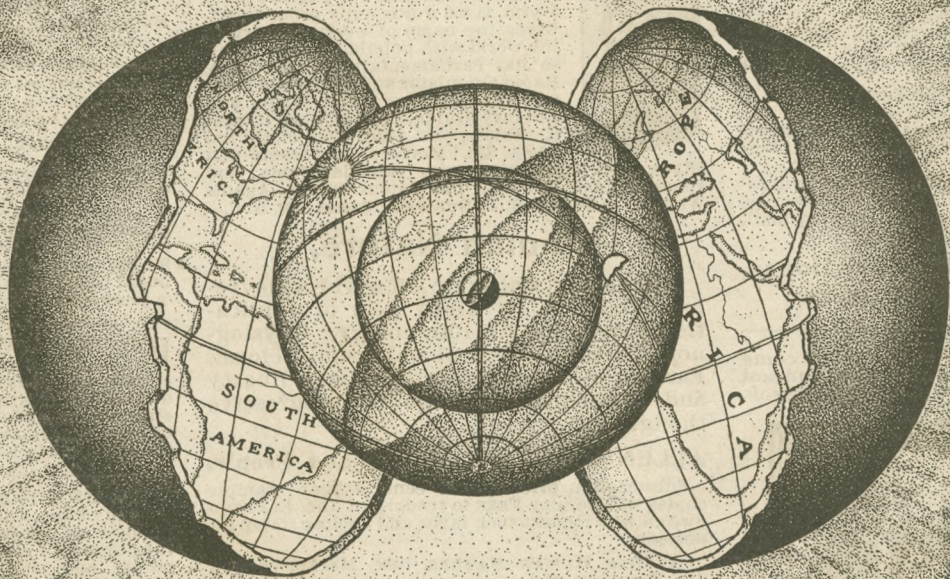
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Twentieth Century Weekly Magazine of Universology

VOLUME XV.

CHICAGO, MARCH 15, 1901. A. K. 61.

NUMBER 17.



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